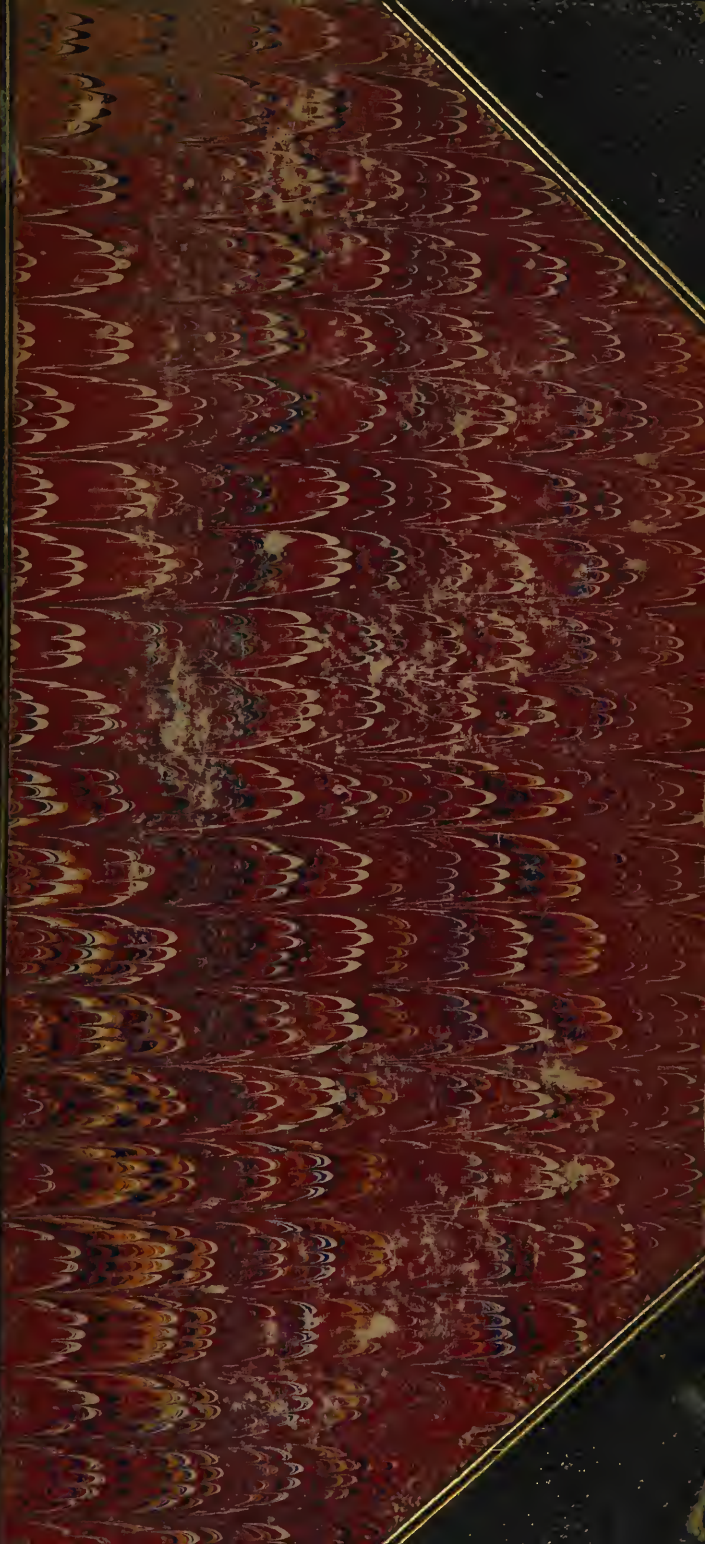


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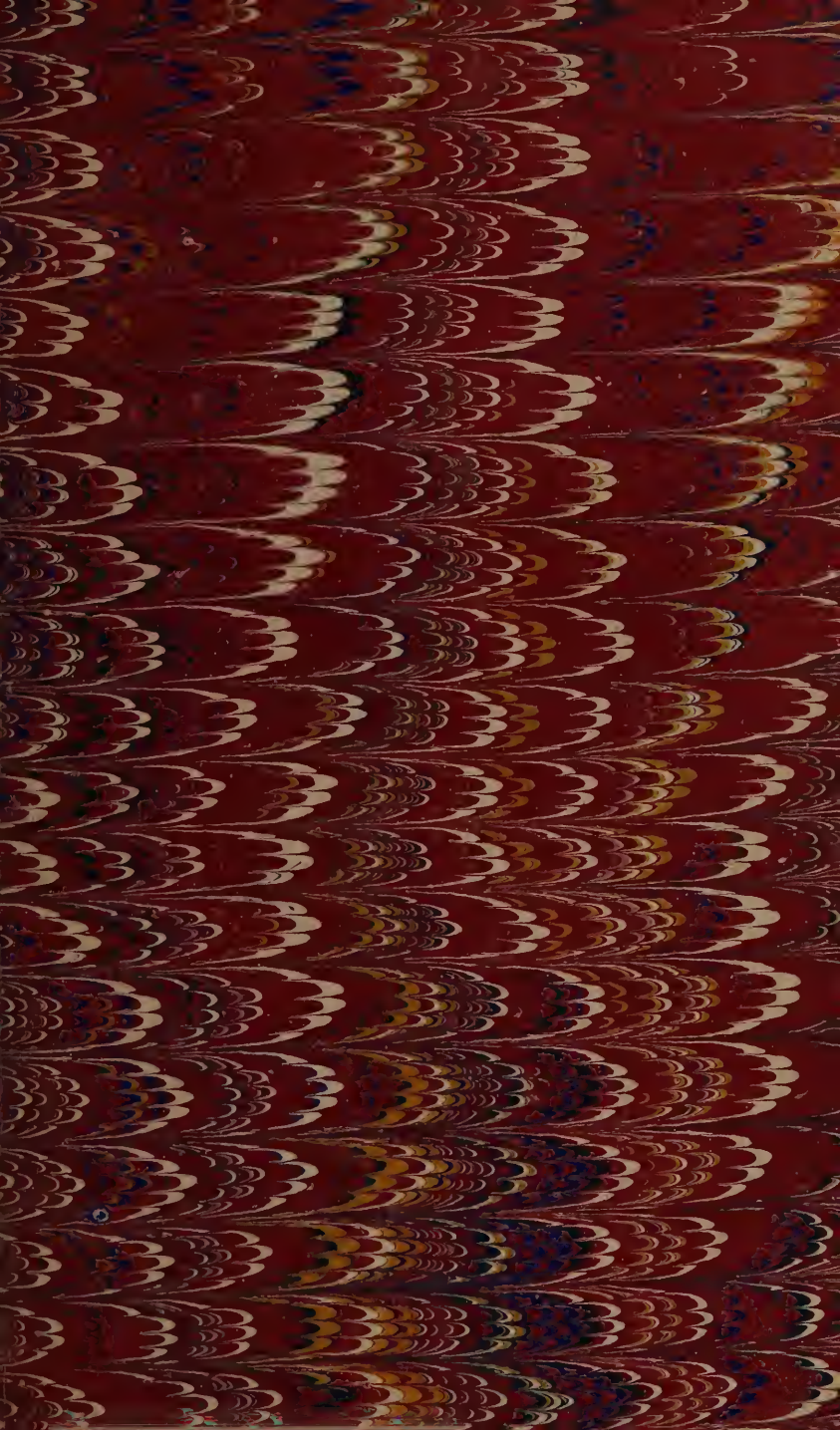


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Myers, James

NARRATIVE

OF

TWO WONDERFUL CURES,

WROUGHT IN THE

MONASTERY OF THE VISITATION

AT

GEORGETOWN, IN THE DISTRICT OF COLUMBIA,

IN THE MONTH OF JANUARY, 1831.

PUBLISHED

WITH THE APPROBATION OF THE MOST

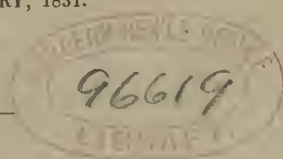
REV. ARCHBISHOP OF BALTIMORE,

BY JAMES MYERS, NEAR THE CATHEDRAL.

Baltimore:

PRINTED BY WILLIAM A. FRANCIS.

MDCCCXXXI.



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1831

DISTRICT OF MARYLAND, TO WIT:

BE IT REMEMBERED, That on the twenty-fourth day of February, in the fifty-fifth year of the Independence of the United States of America, James Myers of the said district, has deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"Narrative of two wonderful cures wrought in the Monastery of the Visitation at Georgetown, in the District of Columbia, in the month of January, 1831. Published with the approbation of the most Rev. Archbishop of Baltimore, by James Myers, near the Cathedral."

In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to the act, entitled "An Act supplementary to the act, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and extending the benefits thereof to the arts of designing, engraving, etching historical and other prints."

PHILIP MOORE,
Clerk of the District of Maryland.

PREFATORY REMARKS.

THERE are not wanting, every where, those who scarcely admit of God's interposition in the events of this sublunary world,—little moved by the express and strong lessons, which are found on the subject in the holy scriptures. Such, however, is not the case with the generality of people in the United States. Widely differing from the religion-hater European infidel, the American, though quite as unshackled in his opinions, respects and loves religion—the religion of Jesus Christ:—he reverences the Gospel, and would shrink with horror, both from perjuring himself by a false oath,—his hand, his lips, on the sacred volume,—and from taxing, on slight grounds, a fellow-citizen with such shocking impiety.

Certain events are not unfrequently witnessed,—strange, astonishing, apparently unaccountable,—which, however, bear not the stamp of supernatural interference; while others, scattered along the course of the human pilgrimage on this globe, present this character so strongly delineated in them, that it cannot be mistaken. In occurrences of this latter description, the feelings of witnesses wait not for the decision of the learned: the subject matter obviously falls under the senses: it is within the reach of simple and energetic nature—nature snatches it, and exclaims: “This is my maker's stamp! this is God's interposition!”

It was from this impulse, that the sages of the Egyptian monarch, at last, acknowledged the hand of God, in the wonders wrought by Moses. It was from such a feeling, that hords of uncivilized, benighted men demanded of those who offered to teach them the correct

worship of the only true God, the credentials of their mission,—miracles.

The Arch-Diocese of Baltimore,—’tis well known to very many among its inhabitants,—had witnessed, within these few years passed, several most surprising events,—sudden cures, utterly unaccountable upon natural principles. Two more of the like sort were, in rapid succession, reported to the Most Reverend Archbishop of Baltimore, as having taken place, one on the 1st of January last (1831), the other, on the 20th of the same month; both in the Monastery of the Visitation, at Georgetown, in the District of Columbia.

When the cure of a deep, dangerous, and manifest illness is wrought suddenly and completely;—when it is thus wrought subsequently to prayers offered for the avowed purpose of obtaining it from Heaven,—and, moreover, either without resorting to any natural means, or, indeed, with the concomitant use of means derived from nature, but unquestionably inadequate to produce the effect;—in such an hypothesis, one must either own the hand of God to have been there, or else renounce the Gospel,—nay, offer violence to nature, by stifling its unsophisticated suggestions. The only question, then, is—whether there truly existed such an illness, and whether the healing of it really took place in that manner, humanly unaccountable.

The decision of this question, sometimes, involves interests most dear to respectable portions of the christian flock. It is never undertaken by Pastors in the church, without previous strict investigation, and scrutiny. Indeed, the vigor and usual protraction of such proceedings would, if noticed, greatly astonish many, who slight the venerable authority, probably with more rashness than deliberate injustice.

Still the event may be surrounded with such a cluster of circumstances, as to make it impossible, that the rumor of it should not spread widely. There is, then, danger, that incorrect, ill-shaped, ridiculous statements might be circulated. In such a case, due regard to the feelings and reputation of the parties concerned,—and, what is much more, an awful sense of the sacredness

of truth, require that the facts should be ascertained, accurately recorded, and made known.

When, especially,---as in the cases narrated in these sheets,---unblemished characters are brought before the public,---persons of noted respectability, of conspicuous virtue ;---when the occurrence was immediately exposed to the view of large numbers, eminently screened by birth, age, and education, by habits of life, from the least suspicion of aiming, or conniving, at imposition, and yet competent judges of the object under consideration ;---then, the task must be undertaken,---the truth must be set in proper light,---no matter what the ungodly, or the prejudiced, or the frivolous, may think or say: these are facts,---well established facts, and which can easily be verified on the spot ;---these are facts, which scepticism may pretend to deny, but which no effort of ingenuity shall ever disprove:---they ought to be recorded. They bear on their face, written in characters of light, that God wrought them. He, without whom, *not a sparrow falls on the ground*, by granting them in the midst of such circumstances, undoubtedly intended them for public notice, whatever may be his further views,---either of mere encouragement to the faithful christian, or of stronger evidence towards justifying his ways. His ways, too often, alas! in the final condemnation of those who, in the intoxication of pride, or the fascination of guilty pleasure, will rather disown the dictate of the common sense of mankind, than open their hearts, to admit the tenets of christianity.

Moved by such considerations, the Most Rev. Archbishop of Baltimore, after requiring the usual previous steps to be taken, for ascertaining the genuine, solemn depositions of witnesses in these two recent cases, has consented that the documents drawn up should be set before the impartial public of this Union, as a simple but authentic history of the facts. And in so doing, he indulges the hope, that Catholic flocks,---wherever the intelligence will be received, but particularly in this great republic,---will derive from this publication a sensible increase in their sentiments of faith, of reverence

and devotion, in regard of two most interesting points of their holy religion. These are, first, the real presence of Jesus Christ, under the veils of the sacrament; and next, the help to be obtained by a communion with his saints, and an humble recourse to their suffrages near the throne of mercy,---above all, by the invocation of the mother of Jesus Christ, the Blessed Virgin Mary,---under whose peculiar patronage, the Arch-Diocese of Baltimore worship the only one true, and living God,---Father, Son, and Holy Ghost.

The Documents with which the public is here presented, are—

Concerning the cure of Mrs. Ann Mattingly's foot:

1. A statement of the facts, with affidavits.
2. The separate depositions of the Rev. Stephen L. Dubuison, Capt. Carbery, and the Rev. W. Matthews.
3. Dr. Bohrer's description of the case.

Concerning Sister Mary Apollonia's cure:

1. A statement with affidavits.
2. The Rev. Michael F. Wheeler's separate deposition.
3. Dr. Bohrer's note.

THE CURE

OF

MRS. ANN MATTINGLY'S FOOT,

Whilst she was on a visit at the Monastery of the Visitation, at Georgetown, in the District of Columbia, on the 1st of January, 1831.

MRS. ANN MATTINGLY, of Washington city (the Lady who was instantaneously cured of an inward and most dangerous disease, of the scirrhus kind, on the 10th of March 1824) on the first monday in Advent,—29th of November, 1830,—in the act of coming down the porch of the house occupied by the Sisters of Charity, in Washington, met with the following accident. It was early in the morning—before day light:—she was going to hear Mass, at St. Patrick's church:—she fell down, and her left leg and foot were so bent under her, that she was considerably injured. She could not return home on the same day. The foot and ankle swelled. The next morning, Mrs. Mattingly, with more courage than prudence, undertook to walk back to Capt. Carbery's house, her home. Whilst on the way, she felt excessive pain in the injured limb, and was obliged frequently to pause: nearly two hours elapsed, before she had walked the whole distance,—little more than half a mile. From that moment, her sufferings were very great, and extended upwards; the swelling continued, and the whole foot and instep assumed a dark purple colour. She had perceived, on the first day, a red spot on the inside part of her ankle. Around it, several more, of a deeper hue, appeared on the succeeding day. A poultice of bran, with vinegar and laudanum, was applied:—those species of pustules festered and opened, but omitted very little matter. Various other applications were resorted to;—all without any beneficial effect,—excepting, that a poultice of stewed soap and milk lessened the swelling, somewhat allayed the pain, and brought the skin to a more natural colour. Still much pain remained, and Mrs. Mattingly could not use her foot, nor wear either shoe or stocking.

Four weeks passed without material change. On the ap-

proach of Christmas Mrs. Mattingly, being intimately acquainted with the Ladies of the Visitation, in Georgetown, was conveyed in a carriage to their Convent, in order to attend divine service in their chapel, during those days of special solemnity. Her protracted suffering condition creating alarm in the minds of her friends, she was induced to show her foot to the Physician of the Institution, Dr. Benjamin S. Bohrer. He pronounced the injury to be of a serious nature,—recommended total cessation from exercise,—and prescribed the use of Opodeldock. This was on Thursday, the 30th of December. The next day brought on, in lieu of relief, an increase of pain and swelling, and the colour of the skin grew much darker. On Saturday, the first of the new year, the dangerous symptoms were heightened. Towards evening, the Dr. again examined the part. He found it highly sensitive to the touch,—in a word, in such a condition, that he deemed it indispensably necessary to adopt a vigorous system of treatment. Accordingly, he prescribed the application, first, of a large number of leaches, and then of a blister to cover the painful foot.

Many of the religious Ladies saw Mrs. Mattingly's foot, on that occasion,—the evening of Saturday, 1st of the month and year. They describe it as being, then, swollen to deformity, with the sinews and veins apparently distended, and the colour extremely dark, to half way up the leg. They speak much of the deep concern, which was painted on the Doctor's countenance, and manifested by several of his expressions, particularly, "that it was not a case to be trifled with." But the readers are referred to his own statement, subjoined to this.

The day was nearly spent. It was doubtful, whether any leaches could be found in Georgetown,—and the Doctor had said, he apprehended they would not take, in this season of the year. Mrs. Mattingly resolved upon using again the soap and milk poultice, which had previously afforded her partial relief. But she observed to the Sisters, that she would put her confidence in God, and would make use of all the faith she possessed. Her sufferings, she declared, were very great, and extended up to the hip; and the state of the skin, from high inflammation, made her entertain some apprehensions, lest mortification might ensue. She applied the stewed soap and milk poultice, and retired. What then happened, she has been prevailed upon to disclose.

Immediately before, and after, going to bed, Mrs. Mattingly offered special prayers to the B. V. Mary, that, through her intercession, she might obtain of Almighty God, either relief, in case it should contribute to his honour and glory, or, otherwise, the necessary grace to die a happy death.—Scarcely half an hour had expired, when she felt, all at once, totally relieved;—a sensation of softness succeeded to the former most painful rigidity; she drew up her foot, pressed it with her hand,—then

raised, with that same foot, the whole of the bed covering (six blankets and a thick counterpane)—and, to use the familiar term, *tucked it around*, without any pain or difficulty. In short all pain had left her,—and her foot and limb had recovered natural strength.

The superior of the Convent had recommended to Mrs. Mattingly, not to leave her bed, next morning, until half after six. This Lady, through a spirit of obedience, little thought of in the world, deemed it her duty not to rise before the time appointed,—though she scarcely slept during the whole night, from the indescribable feeling, that agitated her bosom. When the time was come, she arose, dressed herself, *without looking at her foot* (from motives of self denial, which they alone can duly appreciate, who are devoted to the pursuit of christian perfection), and forthwith repaired to the choir. To come down a flight of stairs,—walk on a rough stone pavement,---lean freely on her so recently suffering foot,—cost her no effort, no painful sensation whatever. One of the Sisters,—Ann Martha (Ann French)—has acknowledge, that, on observing her passing, in so easy and quick a gait, through the yard, she was almost chilled at the sight.

It is unnecessary to go into much further detail. Let these few concluding sentences suffice.

The cure, so suddenly wrought, struck all with wonder. Mrs. Mattingly consented to uncover her foot, which was found restored to a healthy state,—the colour, the size, the marked sinews, all perfectly natural. Dr. Bohrer, on the same day, 2d of January, re-examined it,—pressed it,—nay, handled it roughly, and, with no ordinary signs of surprise, declared that it was happily relieved, and had its natural appearance. Mrs. Mattingly said, that she had some sensation of weakness left about the ankle, but it did not in the least prevent her from freely using her foot and limb; and this sort of sensation the Doctor ascribed to the effect of the sudden transition from acute pain to entire ease. To this day, 16th of February, Mrs. Mattingly has taken constant exercise, without even experiencing fatigue in that limb.

The Sisters of the Visitation remained convinced, that this favour, obtained, within their walls, through the intercession of the Blessed Virgin Mary, could be attributed to divine interposition alone. Consequently, on Saturday, the 8th of January, after Mass and general communion, they went, processionally, singing the Litany of Loreto, to the room in the apartment allotted to the Novitiate, where the event had occurred, and where a temporary altar had been subsequently erected,---there, with overflowing hearts, to pour forth their renewed thanks to the Divine Majesty, and to their heavenly advocate, the Mother of Jesus Christ.

AFFIDAVITS.

DISTRICT OF COLUMBIA, }
County of Washington, to wit: }

On the sixteenth day of February, 1831, personally appear the following assistant-superior, Ann Gertrude Wightt, and Sisters of the Convent of the Visitation, in this town, Mary Juliana Matthews, Josephine Teresa Lalor, Mary Magdalen Neale, Mary Gonzaga Jones, Mary Josephine Queen, Mary Scholastica Neale, Mary Benedicta Boarman, Mary Isidora Ford, Mary Genevieve King, Mary de Salas Neale, Mary Albina Cooper, Mary Ambrosia Cooper, Mary Isabella King, Mary Antonia Bevans, Mary Stanislaus Jones, Mary Rosalia Jenkins, Mary Lucina Patton, Mary Xavier Duke, Mary Martina Conner, Mary Veronica Corcoran, and Ann Martha French, before the undersigned Mayor of Georgetown in the District and County aforesaid, and make oath that the facts contained in the foregoing statement are true, as far as they are mentioned to have come under their notice, especially as to the condition of Mrs. Mattingly's foot, which they saw both before and after its cure. In testimony whereof I hereunto subscribe my name and affix my seal of office, the day and year above written.

(SEAL.)

JOHN COX,
Mayor of Georgetown.

I was acquainted with Mrs. Mattingly's accident, and had the honour to visit her, after it happened, both in the City and at the Monastery. The last time was on the 1st of January. Upon hearing of the condition in which her foot then was, the apprehensions which I had conceived several weeks before, were much increased. On the next day, 2d of January, I need not describe my astonishment, on being apprized of the manner in which her cure had taken place, and viewing her foot restored to the healthy natural condition, mentioned in the foregoing statement.

STEPHEN L. DUBUISSON.

GEORGETOWN, D. C. }
February 16th, 1831. }

At the same time, also appears the Rev. Stephen Larigaudelle Dubuissou, of the Catholic College of Georgetown, District of Columbia, before the undersigned Mayor of Georgetown, District of Columbia, and makes oath upon the Holy Evangels of Almighty God, that the above and foregoing statement signed by himself is true. In testimony whereof I hereunto subscribe my name and affix my seal of office the day and year above written.

(SEAL.)

JOHN COX,
Mayor of Georgetown.

DISTRICT OF COLUMBIA, }
County of Washington. }^{ss.}

Personally appeared before me the subscriber, a Justice of the Peace, in and for the County aforesaid, Mrs. Ann Mattingly,—and made oath on the Holy Evangels of Almighty God, that all that is detailed concerning her in the foregoing statement is true. Given under my hand and seal this 16th February, 1831.

CHARLES W. H. WHARTON (J. P.)

WASHINGTON CITY, }
15th February, 1831. }

About the last of November, 1830 my sister, Mrs. Ann Mattingly, came home with her foot and ankle very much injured by a sprain or hurt, which she said she had received, on the previous day, by a fall from the steps, at the house occupied by the Sisters of Charity, in this City.

I examined the foot and ankle, and found them very much swollen and inflamed. For several days, she applied cold vinegar and opodeldock, without mitigating the pain, lessening the inflammation, or reducing the swelling.—Believing that the hurt was likely to prove serious, I applied to our family Physician, Dr. William Jones, who, without seeing my sister, directed the injured part to be frequently bathed with sugar of lead dissolved in vinegar. This she continued to apply, as directed, for ten or twelve days, without experiencing the least relief. A poultice of bran and laudanum was then applied with no better effect. She was then advised to try a poultice of milk and soap, which gave some little relief, but the foot and ankle still pained her much.

On the 24th of December, she went in a carriage to Georgetown, where she had been invited to spend a week or two, with the Nuns of the Visitation. Up to this period, I had examined her foot and ankle several times, and always found them in a high state of inflammation and much swollen. The skin, generally, was of a purple colour, with many dark spots, particularly about the ankle and top of the foot. She was confined to the house, up to the 24th of December; and, for ten days or more, could not go out of her room, and was constantly affected with great pain.

During the stay of Mrs. Mattingly at the Convent, I heard from her several times, and was informed, that, although under the care of a skilful Physician, Dr. Benjamin S. Bohrer, she had obtained little or no relief, until the evening of the 1st of January, 1831. I was happy to learn, that between 10 and 11 o'clock, P. M., on the 1st of January, her foot and ankle had been suddenly cured, and that they had resumed their usual strength and healthful appearance. On the 14th of January, she returned home in good health, and has continued well, up to this time, moving and going about as usual,

THOMAS CARBERY.

The condition and circumstances of Mrs. Ann Mattingly's foot and ankle, as described by Thomas Carbery, we know to be strictly true. We live with her, and frequently examined her foot and ankle, up to the 24th December. The extent of the hurt and the appearance of the limb was fully as bad as he describes them, if not worse. She never seemed to be in better health than she is at this time, and was, when she returned home, on the 14th of January, 1831.

MARY H. CARBERY,
RUTH CARBERY,
CATHARINE CARBERY.

COUNTY OF WASHINGTON, }
District of Columbia. } ss.

On this sixteenth day of February, 1831, personally appeared before me, the subscriber, a Justice of the Peace for the County aforesaid Thomas Carbery, Mary H. Carbery, Ruth Carbery, and Catharine Carbery, who severally made oath on the Holy Evangelists to the truth of the foregoing facts stated by them, in relation to the condition of Mrs. Ann Mattingly's foot and ankle, and to which they have affixed their own proper signatures.

CHARLES H. W. WHARTON (J. P.)

WASHINGTON CITY, }
February 17th, 1831. }

It was from Mrs. Mattingly herself, that I learnt the serious accident which befel her, at St. Vincent's Orphan Asylum, on the 29th of November last, by which she sprained her left ankle. On the ensuing day, she returned home on foot, but, as she observed, with great difficulty. Being very anxious to know the result, I went to Capt. Carbery's, where she resides. The wounded limb was then much swollen and inflamed, and she said, she experienced most acute pain. My great anxiety for her critical situation induced me to visit her several times. The pain, she said, had not abated, and the wounded part began to disclose the most alarming symptoms. From her advanced age (nearly 47 years,) and the considerable time elapsed without any mitigation, I was led to apprehend fatal consequences. The festival of Christmas being near at hand, and believing it would be highly consoling to Mrs. Mattingly, to have it in her power to be present at divine service, on such an important occasion, I advised her to permit herself to be conveyed to the Convent of the Visitation, in Georgetown, where she might enjoy that satisfaction. My ulterior view was, that she might be under the immediate care and inspection of the Physician of the Convent, who, as I believed, was in daily attendance of the house. While my mind was agitated with the most gloomy forebodings of her ease, I was unexpectedly relieved from my deep solicitude by the pleasing intelligence, that she had been instantaneously and entirely freed from all pain! In relating to me the astonishing event, she said, that, immediately before her relief, the pain, which had gained the hip, was so intensely excruciating, that it did not appear to her, she could possibly endure it any longer, and wished to send for Capt. Carbery, her brother, and myself, that night.

W. MATTHEWS,
Rector of St. Patrick's Church.

DISTRICT OF COLUMBIA, }
County of Washington. }

Subscribed and sworn to, on the 17th February 1831, before me, one of the Justices of the Peace for the County aforesaid.

CHARLES H. W. WHARTON (J. P.)

GEORGETOWN, D. C. }
February 16th 1831. }

The foot of Mrs. Mattingly, when examined upon Saturday, January 1st 1831, was found swollen and highly sensitive to the touch, and appeared to be suffering from inflammation supervening an injury from a fall. As a number of days had already elapsed since the accident, and the ordinary remedies been used by the Lady for the case, I thought it indispensably necessary, as I found the symptoms aggravated, instead of subdued, by the previous treatment, to adopt a vigorous course. I, accordingly, ordered the foot and limb to be kept at rest,—a large number of leaches to be applied, and a blister (after the sanguineous depletion) to cover the part.

On this evening, however, for some reasons, the remedies perscribed were deferred, and a soap plaster, suggested by one of her friends, was adopted.

On the succeeding day, I found the foot was happily relieved, and had its natural appearance. The sensibility of the foot, which was so great the day before, no longer existed.

B. S. BOHRER, M. D.

THE CURE

OF

SISTER MARY APOLLONIA DIGGES.

A Nun of the Visitation, in the Monastery of Georgetown, in the District of Columbia, on the 20th of January 1831.

MISS ANN MARIA DIGGES, the subject of this notice, now (February 1831) about one and thirty years of age, entered the Convent of the Visitation, at Georgetown, in the District of Columbia, in the year 1816. Even previously to that epoch, she had been threatened with the pulmonary disease. A brother of her's, and several more of the family, died with it.—The least cold affected her; and she often suffered from headaches, and pain in her breast and side. When in the noviceship, during the first year of her residence in the Monastery, strong apprehensions were entertained about her health. Dr. Beatty was called:—said, several times, he thought she was consumptive;—and bled her to fainting, in order to counteract the inflammation of the lungs. The deceased most Reverend Leonard Neale, Archbishop of Baltimore, presided over the Convent at that time, and inhabited the house adjoining the chapel. As early as 1817, he expressed to Miss Digges his fear, and, in some manner, the gloomy foreboding, that she would die of the consumption; and he strictly enjoined her, not to expose herself to the air, early in the morning, nor to remain any length of time kneeling; a posture in which she actually found she could not long continue, without feeling a pain in her breast. It is indeed a feature, in her case, which deserves peculiar notice,—that, although at intervals she felt somewhat better, still through the whole lapse of time, from the epoch of her noviceship, to the 20th of January, 1831, (13 or 14 years,) she never was allowed, nor did attempt, to kneel more than a quarter of an hour at a time, on account of the sensible injury with which such a posture threatened her, except on one occasion, which will be mentioned below, and it will be seen what an effect it had on her person.

The condition of Miss Digges, who, hereafter, will be called Sister Mary Apollonia, the name she took on entering the monastic life,—did not present great variations, during eight years. The symptoms of a pulmonary consumption were always ob-

servable, but the progress of the disease was very slow,—and, from a generous disposition of heart, which this lady has been prevailed upon to acknowledge, she exerted herself, in the performance of all possible services to the community, at the risk of her health,—regardless of consequences, and manifesting her sufferings only when unable to conceal them.

In the year 1824, Sister Mary Apollonia's condition became much worse. Sister Mary Agnes (Miss Harriet Brent), then Mother Superior, insisted on the new physician of the Institution, Dr. Benjamin S. Bohrer,* being consulted in a special manner on her case. He pronounced her threatened with the pulmonary consumption. She soon after was taken very ill. During the space of more than a month, she was bled twice a week.—At this period she suffered also from remarkably profuse perspiration, and took scarcely any thing besides balm-tea; a state of most rigid abstinence, which exerted great solicitude in the rest of the Sisters, lest she should be starved to death, but yet in which it was necessary to keep her, owing to the over-quickness and force of the pulse.

This violent attack subsided:—still the patient's condition continued to be alarming. The Reverend Picot de Clorivière, the Spiritual Director of the Convent, expressed great fear of a rapid decline. The Sisters performed those devotions, which are usual on the supposed approach of death. Some time afterwards, (on the 10th of February, 1825), Sister Mary Beatrix (Elizabeth Myers), of the same Convent, was instantaneously restored to health and strength, from a severe and protracted illness, at the expiration of the Novena recommended by the German Prince and Priest, Alexander Hohenlohe. Mr. de Clorivière, on the occasion, urged Sister Mary Apollonia to resort to the same pious means; but she could not be induced to acquiesce:—she would always reply, she preferred to die, since it rather appeared to be the will of God, that she should.

During the year 1828, 29, and 30, she was frequently very ill. Dr. Bohrer owns, that from 1824, when he began attending her, she never had been without those symptoms, which indicated a supervening consumption,—a flushed cheek,—debility,—tendency to cough upon slight causes,—with hurried respiration upon slight exertion. But, about the month of August, 1830, the disease assumed the more active form of *phthisis pulmonalis*, pulmonary consumption, as is mentioned in the Doctor's statement, subjoined to this. From September she did not leave her bed, except with assistance, and when necessitated. A mercurial course had been recommended, but a salivation was not superinduced, though the medicine was continued a considerable time. The cough became harassing:—nothing

* Corresponding Secretary of the Medical Society of the District of Columbia.

could allay it. Expectoration mixed with pus, and occasionally with blood,—chills and fevers,—pulse steadily over an 100 in the minute,—in short, hectic fever unequivocally established, together with emaciation,—could not leave a doubt on the nature and progress of the disease. The following, as well as many of the above, are expressions of the Doctor himself.—The patient was evidently wasting away with the copious expectoration and colliquative night sweats; the phthisical aspect, or physiognomy, was clearly designated in the case; and there was also conspicuously present, what has been aptly termed the moral feature in phthisis, hope, or serenity of mind. Finally, for a considerable time, the patient could not lie on the left side.

The above description, almost literally in Dr. Bohrer's own words, shows to a certainty, that Sister Mary Apollonia was in a state of deep consumption. Such was the conviction, not only of all her inmates, but also of those persons, who occasionally visited her. The Rev. Michael F. Wheeler, the present Spiritual Director of the convent, who, in some manner, watched the progress of her illness, witnessed a striking proof of the weakness of her breast, nearly three years ago. She was on her knees disclosing to him her imperfections, and receiving advice for their correction. Having remained so, longer than usual,—feeling pain in her breast,—still desirous to pursue,—she at last, fell backwards, in a swoon for a few minutes.—Mr. Wheeler, in September 1830, left Georgetown, to go and reside in Baltimore; but, at Christmas, he returned,—spent ten days at the Monastery,—and saw Sister Mary Apollonia in what was then, very appropriately styled, the last stage of consumption.

In the space of time between September and January, the Rev. Francis Dzierozynski, of the Catholic College in Georgetown, frequently heard the Sister's confession;—other Reverend gentlemen, of the same Institution (Messrs. James Vanderveelde, William McSherry, and Stephen L. Dabuisson) also visited her, and administered the sacraments to her; every one in the full persuasion, that she was, according to the Doctor's forcible expression, "wasting away" with the breast complaint. To these gentlemen may be added Mrs. Bohrer, the Doctor's lady, and Mrs. Widow Ann Mattingly, of Washington City; the latter, particularly, admitted, by special privilege, into the Monastery, almost as an inmate, and spending there whole weeks together.

Much more might be stated, concerning the symptoms and treatment of the disease. The cough was frequent, and very troublesome, not only to the sufferer, but also to others, who sat up with her, or, during the night, occupied the same apartment; the spitting was most abundant, and of the worst kind; she was bled very often; she counted as many as 50 blisters,

successively applied to her breast, and then gave up the reckoning, though the painful process went on. Not only the breast, but the arms, likewise, had been blistered, and an issue established there. She generally eat very little, but, when in a much worse condition, it seemed as if she lived without nourishment. It became a matter of difficulty, for the attending Sisters, to make her take a very slender quantity of solid food; it became, indeed, to them a source of lively concern, of painful solicitude, to see Sister Mary Apollonia oftentimes refusing that, which they deemed scarcely sufficient to maintain life in her. To this the following, especially, bear witness:

Sister Josephine Teresa (Alice Lalor), *Infirmarian*.
Sister Clare Josephine (Grace Turner),
Sister Mary Scholastica (Jane Catherine Neale),
Sister Mary Margaret (Margaret Marshall),
Sister Mary Benedicta (Mary Ann Boarman),
Sister Mary Beatrix,
Sister Mary Veronica (Eleanor Corcoran),
Sister Mary Charitina (Mary Sullivan).

But such detail, though assuredly not uninteresting to any feeling heart, yet would swell this narrative beyond the desired limits, and is in no manner necessary. Indeed, Dr. Bohrer's note, by itself, would be sufficient to place the case in its true light. Only those particulars will now be added, which further unfold and characterize the event.

A singular occurrence!—Dr. Bohrer's attention had been attracted to the fact of Mrs. Ann Mattingly's cure (in Washington on the 10th of March, 1824) at the termination of prayers in union with Prince Hohenlohe, and at the precise moment of receiving the Holy Eucharist. He had almost witnessed the other above mentioned event, of the same nature, in the person of Sister Mary Beatrix, at the Monastery of Georgetown. In September, 1830, on finding his patient, Sister Mary Apollonia in a much worse state, but still admirably serene,—signally peaceful, resigned to the holy will of God;—he once jokingly told her, he expected to receive, on some morning, a note, informing him, that she had been cured by Prince Hohenlohe; little aware, that it was actually to be the case.

Sister Mary Apollonia persisted in her reluctance to such a call upon heaven. However, on one of the Sisters telling her, with some emphasis,—Almighty God would have her contribute to his glory, otherwise than by terminating her life on her present sick-bed;—she was moved to serious and affecting reflections. She communicated the subject, first, to Mr. Dubuisson. The sum of his answer was this:—she might have confidence in the efficacy of the proposed means of recovery; but she should have resource to it, only after mature deliberation, and

earnestly endeavouring to discern the will of God; and he principally referred her to the opinion of her Superiors. On Mr. Wheeler's Christmas visit, she consulted him. His representing to her, that it was her duty, to acquiesce in the desire of her Superiors, without regard to her own inclinations, determined her:—she again conferred on the subject with Mr. Dubuisson, and it was agreed upon, that the Novena recommended by Prince Hohenlohe, should be commenced on the 10th of January.

An aggravation in the symptoms of the disease was manifest. The weakness was greater, the cough unusually troublesome, the respiration shorter, more impeded than ever. The patient had been told by Dr. Bohrer, on requesting him to let her know undisguisedly, when there would be appearance of imminent danger, that there was nothing more to be expected from medicine, but palliation, and that the term of her sufferings on earth, might not be very remote. (The Doctor has not dissembled, that he thought Sister Mary Apollonia would not live beyond next March.) This, joined with the observation of the aggravated symptoms, brought Mr. Dubuisson's mind to the conclusion, that, since the step was no longer opposed by the Sisters, there was every reason to take it without further delay.

Consequently, the Novena commenced, on the above mentioned day, 10th of January. The prayers were recited, in common, by all the Sisters. Mr. Wheeler, in Baltimore, offered every day the holy sacrifice of the Mass, to supplicate heaven for the cure; and Mr. Dubuisson included the same petition in his prayers at the altar, in Georgetown.

Dr. Bohrer visited Sister Mary Apollonia, on the 19th, the eve of the day, on which the cure, if obtained, was expected to take place. Being told of the devotions, then performing, and near to their close, he expressed himself so as to show, that such a restoration would be to him, in truth, a subject of great wonder. He states in his note, that to this moment,—the afternoon of the 19th of January,—the symptoms of the disease as described by himself, had continued.

Sister Mary Apollonia, now actuated by the spirit of obedience alone, prayed with great fervour. She derived much confidence from the idea, that she would have the aid of Prince Hohenlohe's suffrages. Mr. Wheeler's offering Mass every day for her, afforded her, likewise, great encouragement. She invoked the intercession of Saint John Nepomucen, conformably to a suggestion of the Prince. But incomparably more ardent was her resource to the Blessed Virgin Mary, and to the Lord Jesus. Conscious of unworthiness in herself, she entreated the Virgin Mother to lay the petition before her divine Son, every day reciting, to this effect, a special prayer, and the Litany of Loreto. But the name Jesus was her reliance, her hope, her comfort:—she had it day and night, on her lips; she would ut-

ter it almost at every breath. An anticipated entire resignation to whatever might be the will of God, she, nevertheless, preserved in the midst of these devotions,—which were performed by her with all composure and serenity of mind,—though not without awful feelings, from the very opening of the Novena.

On the evening of the 19th, Mr. Dubuisson heard Sister Mary Apollonia's confession, and afterwards conversed a short time with her. He found her in an evidently worse condition, as to health, but in the calm disposition of mind, just now mentioned. She expressly told him, that she had rather die, were it left to her choice, but that she prayed for restoration, from a sense of obedience.

The ensuing night was to the patient uncommonly bad. Before 10 o'clock, she had rested a little:—from that hour, no sleep whatever; the cough, from about midnight, till 3 o'clock, most distressing;—great tightness in the breast, with difficulty in breathing, and debility. It is literally true, that she had not taken, of solid food, more than one single cracker, during the whole of the four preceeding days.

This narrative must now assume greater rapidity. All reflections not indispensably connected with the facts, shall be left out. The reader's mind and heart will easily supply the omissions.

On the 20th of January, at half after three in the mornnig, Mr. Dubuisson left the College. Within a quarter of an hour, accompanied by the out-sisters, Charity Xavier (Catherine Waide) and Ann Justina (Ann Kelly), he entered the Infirmary, in the Convent, bearing the Holy Eucharist, as is usual, in a Ciborium. The following persons were present:

Mrs. Ann Mattingly,
Sister Magdalen Augustine (Louisa D'Arregger),
 The Superior of the Convent,
Sister Josephine Teresa, the Infimarian,
Sister Mary Julianna (Elizabeth Matthews),
Sister Ann Agatha (Ann Combs),
Sister Mary Margaret, *Sister Mary Scholastica*,
Sister Mary Benedicta *Sister Mary Veronica*,
Sister Mary Elizabeth (Mrs. Elizabeth Wiseman),
Sister Mary Ambrosia (Sarah Cooper),
Sister Mary Stanislaus (Williamina Jones),
Sister Mary Beatrix, *Sister Mary Charitina*,
Sister Charity Xavier, *Sister Ann Justina*.

Sister Mary Apollonia was extremely ill and weak, scarcely able to speak audibly. Mr Dubuisson administered to her the holy communion. It then wanted a quarter of four,—the time nearly corresponding to that, when Prince Hohenlohe is deemed to celebrate Mass in Germany or Hungary, and pray for such petitioners. In a few moments, the Sister is seen to clasp her hands together, and raise her eyes to heaven, and is heard to

exclaim with, a loud voice, though in a tremulous, hurried way: "Jesus! Jesus! my God! thou art all mine, and I am entirely thine!" Several of the Ladies, on their knees, at once burst into tears;—one almost swoons away (Sister Mary Margaret). Mr. Dubuisson had just returned to the little altar, prepared in the same room, and was in the act of laying down the Ciborium. He turns round—asks the Sister, does she feel quite well—she answers: perfectly well. He desires her to remain calm, and concludes the prayers and the whole rite, not without visible emotion. He then approaches the bed, and, upon a repeated asseveration of the wonderful change, from the Sister's mouth, he, with all in the room, recites, in immediate thanksgiving, three times, the Lord's Prayer, with the "Hail Mary," and "Glory be to the Father, and to the Son, and to the Holy Ghost." He leaves the apartment to carry the Ciborium back to the Tabernacle, in the church. Within eight or ten minutes, he is recalled: the Sister had risen out of bed, dressed herself entirely, unaided, and with great ease and alacrity,—and already stepped into the adjoining gallery, overlooking the church altar, there to renew her thanks to the Almighty. Mr. Dubuisson meets her again in the Infirmary, with the other persons who had witnessed the communion and its result; but the number soon increases.

Sister Mary Apollonia spoke, walked, and acted, as a person in perfect health. She related, that, as soon as she swallowed the Blessed Eucharist, she felt as if raised from her bed, a sensation of well-being, quite indescribable, pervaded her whole frame,—she was free from all pain and infirmities,---she was at once well and strong,---without having vomited,---without the use of any natural means,—without so much as a sign of any crisis, either previously, or at the moment,—in short, without any other symptoms whatever, but those attending the state of a person in the last stage of the pulmonary disease,—pain, great prostration, difficulty in breathing, general exhaustion, to the very instant the cure was wrought.

The Superior, or Acting Mother, Sister Magdalen Augustine, proposed more prayers in thanksgiving. All knelt down, and slowly recited part of the Rosary,—Sister Mary Apollonia joining, and remaining on her knees the whole time (12 or 15 minutes).

This concluded, Mr. Dubuisson observing Sister Mary Apollonia apparently so strong, desires her to imitate him, in raising a heavy chair from the floor with one hand. She does it,—and with so much facility, that, gradually, in order to avoid extraordinary effort,—she goes on, raising up the chair, now with one hand, then with the other, and finally *with the little finger alone of her left hand*.

The surprise of the lookers on may easily be imagined; yet it was soon to increase. Mr. Dubuisson asks for some iron

weight. One of fourteen pounds is brought m,---when, with the same precautions, but with as much facility, Sister Mary Apollonia lifts up this weight, even with the little finger alone of her left hand.

After---only after this exhibition of the Sister's recovered physical strength, Mr. Dubuisson mentioned, that perhaps she would take some nourishment; a proposal which appeared altogether welcome. She eat with appetite, two crackers, and a tolerably large piece of pound-cake, with the better part of two roasted apples, and she drank some mulled wine.

It was then, near 5 o'clock. Mr. Dubuisson retired, and wrote to the Rev. Thomas F. Mulledy, the President of the College, and to Dr. Bohrer, acquainting them with the wonderful event. The note to Mr. Mulledy was immediately conveyed; that for the Doctor, kept to be somewhat later.

Sister Mary Apollonia, now walks swiftly, almost runs, to the apartment occupied by Sister Ann Gertrude (Miss Ann Wightt,) the Assistant Superior of the Convent, then in bad health;---and she does so, without the least succeeding difficulty in breathing; a difficulty which she had invariably experienced, upon every similar exertion, for the last fifteen years. Nay,---immediately after moving in so swift a gait, Sister Mary Apolonia, at the request of another Sister, fetched a long breath with perfect ease, in the presence of the Sisters Ann Gertrude, Mary Scholastica, Mary Stanslaus, and several others. This took place, little more than an hour after her restoration.

The time came for mental prayer or meditation. She knelt awhile without any pain, and could have spent the whole hour in that posture, but the Sister Infirmarian would not permit it. A part of the Divine Office was sung. The Mass followed, with general communion, and thanksgiving afterwards,---which occupied the space of about an hour. This whole time the Sister was allowed to remain kneeling, and did not feel from it any inconvenience. She took a second breakfast, and visited almost every part of the house.

The note to Dr. Bohrer was handed to him early in the morning. (Let it be observed, that Mr. Dubuisson, when he wrote it,---at 5 o'clock,---was utterly ignorant of the Doctor's joke above stated). It was brief,---only intended to spare him the effect of extreme surprise, on seeing his former patient,---left by him, on the evening before, in the lowest state of consumption,---then, at once, restored to complete health. The Doctor, at first, remained persuaded, that the announced change would eventuate in nothing else, than the Sister's death,---considering it to be mere temporary excitement, according to a species of crisis, sometimes observed at the term of the pulmonary disease;---a circumstance which, alone, speaks volumes!

Between 9 and 10 o'clock A. M., Dr. Bohrer and his lady came to the Monastery, and were admitted into Sister Ann

Gertude's room, to which Mr. Dubuisson was also invited. There were likewise present :

*Mrs. Ann Mattingly, Sister Mary Apollonia,
The Superior, Sister Magdalen Augustine,
Sister Mary Gonzaga (Louisa Jones),
Sister Ann Agatha, Sister Mary Julianna,
Sister Mary de Sals (Mrs. Jeremiah Neale),
Sister Mary Isidora (Lucretia Ford),
Sister Mary Lucina (Martha Patton),
Sister Mary Scholastica, Sister Mary Veronica.*

The Doctor enquired,—examined,—made Sister Apollonia draw a long breath,—and found her, in every respect, like a person free from infirmities, and in good health.

Here, Mr. Dubuisson calls for two weights, of 14 lb. each. He ties them together, with a string. Fears are expressed by some of the ladies,—particularly Mrs. Bohrer,—who appeared as deprecating the experiment. The Doctor himself addresses Mr. Dubuisson with cautioning words. The Reverend Gentleman repeatedly recommends to the Sister, not to make any great effort. Behold ! she lifts up with ease those two weights (28 lb.) *even with the little finger alone of her left hand.* At this sight, Dr. Bohrer—though he has invariably evinced great self-possession—could not conceal his emotion.

Sister Mary Apollonia, soon after this, went to the Young Ladies Academy, within the same inclosure, in swift pace, on the half-frozen, half-thawed, snow covered ground, in company with Sister Mary Scholastica. Dr. Bohrer and Mr. Dubuisson, likewise, walked over to the Academy. There, surrounded by the innocent amiable group, upwards of eighty young ladies, the Sister had, it may easily be conceived, many a question to answer. (When tolerably well, she was employed at the Academy). She repeated the experiment of raising up several times the 28 lb. weight, with her little finger, which many other ladies could either not do at all, or not near with the same facility. And it must be noticed, that Sister Mary Apollonia is rather below the middle size, and of a thin, no-wise robust, make.

She spent the whole day in moving from place to place, in the Monastery,—speaking lengthily with many persons,—relieving visitors from town,—or else in reciting the Divine Office, or kneeling to other pious exercises,—and she did not cough once, (a symptom which the Doctor said he deliberately watched)----felt no ailment whatever,----felt nothing but strength, zest for her meals. The following night was to her one uninterrupted, undisturbed, boon of refreshing sleep.

On the next day, 28th of January, Mr. Dubuisson spent some time in the Infirmary of the Convent, taking down notes on the particulars of the disease, and the circumstances that attended the cure. Before leaving, he desired the trial of Sister Mary

Apollonia's strength to be renewed, and with a heavier weight. Presently, one of the large clock weights (subsequently ascertained to be 52 lb.) is brought in by two Sisters. There was no ring, nothing connected with it, to serve as a hold, except a block, about three inches in diameter, perpendicularly fixed on the top. Under such disadvantage, Sister Mary Apollonia, to the unspeakable astonishment of all present (Sisters Josephine Teresa, Mary Margaret, Mary Agnes, and Mary Scholastica, besides the Rev. Mr. Dubuisson) raises this weight from the floor, with only her left hand, and without great effort.

Lastly, some person having expressed the opinion, that perhaps so much vigour was principally owing to excitement in the nerves, Sister Mary Apollonia, at Mr. Dubuisson's suggestion, frequently during eight days, proved her strength by raising up the 28 lb. weight, with her little finger, and constantly with the same facility. The Sisters whose names follow, bear testimony to this.

Sister Mary de Sales, Sister Mary Regis, (Mondant,)
Sister Mary Scholastica, Sister Mary Benedicta,
Sister Mary Isidora, Sister Mary Ambrosia,
Sister Mary Josephine (Louisa Queen), Sister Mary Christina.

Sister Mary Apollonia went and resumed her occupation, at the Young Ladies' Academy, the very next day after her recovery (crossing the garden of the Convent and the Academy yard, through a heavy fall of snow), and has not ceased, ever since, to feel and act, as one in the best state of health;---no pain, no head ache, not even after more than ordinary exertion, ---not the slightest cough,—the pulse regular,—the complexion natural and healthful,—in short, no vestige left of her disappeared malady.

Only one more remark. The two first days after Sister Apollonia's cure, had glided away for her in that glow of renovated health and delightful feelings, which almost totally precluded the calmness of reflection. When, afterwards, she looked back—when she reviewed the wonderful change,---from the last stage of consumption, from a couch of hopeless infirmity, which she had not left during four months,---passed, in a moment's time, to a state, confirmed by succeeding duration, of complete healthful feeling and action,---nay, to a state of more physieal well-being and strength, than she remembers ever to have enjoyed since grown up; when she considered, that the event had been petitioned,—expressly—it may be said, systematically—prayed for, according to the forms practised in the Catholic Church,—she was overpowered by the sense of the *heavenly favour*, (for what else call it?) and the language of streaming eyes was the only one she could use, in the presence of her glorified Maker and Redeemer.

AFFIDAVITS.

DISTRICT OF COLUMBIA, }
 County of Washington, to wit: }

On this sixteenth day of February, 1831, personally appeared the Revd Francis Dzierzynski, James Vandevide, William McSherry, and Stephen Lariguadelle Dubuissan, of the Catholic College of Georgetown, and the following Superior and Sisters of the Convent of the Visitation: Sisters Magdalen Augustine D'Arreger, Ann Gertrude Wightt, Mary Apollonia Digges, Josephine Teresa Lalor, Mary Agness Brent, Mary Julianna Matthews, Mary Margaret Marshall, Mary Gonzaga Jones, Ann Agatha Combs, Mary Josephine Queen, Mary Régis Mondant, Mary Scholastica Neale, Mary Benedieta Boorman, Clare Josephine Turner, Mary Isidora Ford, Mary de Sales Neale, Mary Magdalen Neale, Mary Ambrosia Cooper, Mary Elizabeth Wiseman, Mary Stanislaus Jones, Mary Lucina Patton, Mary Veronica Coreoran, Mary Beatrix Myers, Charity Xavier Wade, Ann Justina Kelly, Mary Charitina Sullivan, before the undersigned, Mayor of Georgetown, in the District and County aforesaid, and make oath on the Holy Evangelists of Almighty God, to wit: Sister Mary Apollonia Digges, that all that is detailed concerning her, in the foregoing statement, is true; and all the other persons named, that the facts contained in the said statement, respectively witnessed or known by them, according to the detail thereof, are true. In testimony whereof, I hereunto subscribe my name and affix my seal of office, the day and year above written.

(SEAL.)

JOHN COX,
 Mayor of Georgetown.

DISTRICT OF COLUMBIA, } ss.
 County of Washington. }

Washington City, at the House of Captain Carbery, personally appears before me the subscriber, a Justice of the Peace in and for the County aforesaid, Mrs. Ann Mattingly, and maketh oath on the Holy Evangelists of Almighty God, that the facts contained in the foregoing statement, witnessed or known by her, as detailed in the said statement, are true.

Given under my hand and seal this 16th of February, 1831.

CHARLES W. H. WHARTON, (J. P.)

Soon after I was appointed to the office of Spiritual Father of the Convent of the Visitation at Georgetown D. C. a letter from Sister Apollonia, informed me at Baltimore, of her illness, and, at the same time, requested that I would come to her assistance, when she would be in imminent danger. In my answer, dated on the 21st of March 1827, I offered some motives of Consolation, and observed that her *consumption was an earnest of God's predilection for her*. On the 16th of November following, I answered another letter from her, in which she again dwelt on her sufferings, and wished me to send her a pious aspiration to each member of the Holy Family, as a preparation for her dissolution. From the terms which I used in complying with her desire, may be inferred the idea which I had formed of her situation. The three aspirations were:

"Oh Jesus! ardently longing for the hour when thou wilt have it in thy power to crown another daughter of thy beloved servant St. Francis of Sales in Heaven, let me suffer this, for the love of thee,"

"Mary! watch the hour when my departed soul will lose its hold on all earthly things and stand unveiled in the presence of its great Creator. Oh! then be my tender mother."

"Joseph! who calmly breathedst forth thy pure soul in the Company of Jesus and Mary, remember that moment so awful for thee, and be now my helper, whilst I bid an eternal farewell to the earth." *

* These two letters were preserved by Sister Apollonia, and are still in her possession.

After the many variations in her state, which are often remarked in cases of pulmanary affection, she was at length prostrate in September of last year, with no expectations that she would ever rise. She continued nearly in this condition until my visit at Christmas, when I saw her much reduced, and heard that she was warned by her physician to be ready for her final passage. Being consulted on the 1st of November proposed for her restoration, I recommended her to enter upon it with fervour. By a letter dated on the 19th of last January, I was informed that the symptoms of her disease had grown still more alarming and that all hope was now in the interposition of Heaven.— On the 21st several letters brought me the pleasing intelligence, that she had been instantly cured, early on the morning of the 20th immediately after having received the Holy Eucharist. On the 3d of February and the three following days, I witnessed, at the Convent, the healthy complexion which she bore and several instances of her recovered strength.

City of Baltimore to wit on the twenty-first day of February 1831, before the subscriber a Justice of the Peace in and for the city aforesaid personally appeared the Rev. Michael F. Wheeler, M. A. Director of the Convent and Ladies' Academy of the Visitation and made oath on the Holy Evangely of Almighty God that the facts set forth in the foregoing statement are true.

Sworn to before

JAMES BLAIR, Justice of Peace.

GEORGETOWN, D. C. }
January, 23d 1831. }

Sister Apollonia, of the Convent of the Visitation, had been predisposed to Phthisis for several years, as indicated in debility of constitution, a hurried respiration upon slight exertion, a tendency to cough upon slight causes, with flushed cheeks, and a pulse unusually frequent. These symptoms were combated by the usual routine of practice in such cases, governed by the existing state of the system;—sanguineous depletion, counter-irritation, an attention to the digestive organs, a guarded use of tonics, which included the mixture of Griffith (Mist: Ferr: Comp.) a regulated diet, and suitable exercise.

At one period, an alterative cause of mercury was recommended, but Pylalism was not superinduced, nor any apparent benefit derived from the medicine.

Of late months, the disease assumed the more active form of *Phthisis pulmonalis*, puriform sputa, occasionally a little blood expectorated, harassing cough, inability to lie on the left side, pulse over an hundred in the minute, and hectic fever considered as unequivocally established. With these symptoms the emaciation was observed *pari passu*, and the patient was evidently wasting away with colliquative night sweats, and profuse expectoration.

The phthisical aspect, and what has been aptly termed the moral feature of consumption, hope, and serenity of mind, were present in the case.

Such was the actual condition of the patient upon the afternoon preceding 20th of January, 1831,—when the undersigned found her up, walking through the Monastery, over to the Academy (in the same inclosure) pronouncing herself well. The cough, which had been so distressing, was gone, and the strength of the patient so extraordinarily restored, that she raised from the floor a weight of 28 lb. with one finger,

I find this state of things to continue this day, Sunday January 23,—the fourth day after the change above narrated. *Tempus Decet.*

B. S. BOHRER, M. D.

The patient, whom I saw yesterday, continues to do well, and speaks of herself as entirely recovered.

B. S. BOHRER.

This simple history of the case has been furnished by request, and without comment from me, as the Physician of the house.

B. S. BOHRER.

